THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"Seek ye first the kingdom of God and his righteousness."—JESUS CHRIST.

No. 40. Vol. XXXI. Wednesday, September 29, 1869. Price One Penny.

PROTESTANTS DEFENDING POLYGAMY.

BIBLE ARGUMENTS ADDUCED BY PROTESTANT MINISTERS IN DEFENCE OF POLYGAMY OR PATRIARCHAL MARRIAGE.

[CONTINUED FROM PAGE 623.]

"'7thly. I have mentioned the law being explained by the prophets. These were extraordinary messengers whom God raised up and sent forth under a special commission, not only to foretell things to come, but to preach to the people, to hold forth the law, to point out their defections from it, and to call them to repentance, under the soverest terms of God's displeasure unless they obeyed. Their commission, in these respects, we find recorded in Isa. 58, 1, 'Cry aloud, spare not, lift up thy voice like a trumpet: show my people their transgression, and the house of Jacob their sins.' This commission was to be faithfully executed at the peril of the prophet's own destruction, as appears from the solemn charge given to Ezekiel, chap. 3, 18, 'When I say to the wicked, Thou shalt surely die, and thou givest him not warning, nor speakest to warn the wicked to save his life, the same wicked man shall die in his iniquity, but his blood will I require at thine hand.'

"'These prophets executed their commissions very unfaithfully towards God and the people, as well as most dangerously for themselves, if a plurality of wives was sin against God's law, for it was the common practice of the whole nation, from the prince on the throne to the lowest of the people; and yet neither Isaiah, Jeremiah, nor any of the prophets, bore the least testimony against it. They reproved them sharply and plainly for defiling their neighbour's wives, as Jer. 5, 8; 29, 23, in which fifth chapter we not only find the prophet bearing testimony against adultery, but against whoredom and fornication (ver. 7,) for that they assembled themselves by troops in the harlot's houses. Not a word against polygamy. How is it possible, in any reason, to think that this, if a sin, should never be mentioned as such by God, by Moses, or any of the prophets?

"'Lastly. In the Old Testament, plural marriage was not only allowed in all cases, but in some commanded. Here, for example, is the law (Deut. 25, 5-10,) If brethren dwell together, and one of them die and have no child, the wife of the dead shall not marry without unto a stranger; her husband's brother shall go in unto her, and take her to him to wife, and perform the duty of a husband's brother unto her. And it shall be that the first-born which she beareth shall succeed in the name of his brother which is dead, that his name be not put out of Israel, &c.

"'This law must certainly be looked

upon as an exception from the general law (Lev. 18, 16,) and the reason of it appears in the law itself, namely, 'To preserve inheritances in the families to which they belonged.'

"'As there was no law against a plurality of wives, there was nothing to exempt a married man from the obligation of marrying his brother's widow. For, let us suppose that not only the surviving brother, but all the near kinsmen, to whom the marriage of the widow and the redemption of the inheritance belonged, were married men—if that exempted them from the obligation of this law—as they could not redeem the inheritance unless they married the widow (Ruth 4, 5)—the widow be tempted to marry a stranger—to put herself and the inheritance into his hands—and the whole reason assigned for the law itself, that of raising up seed to the deceased, to preserve the inheritance in his family, that his name be not put out of Israel—fall to the ground. For which weighty reasons, as there was evidently no law against a plurality of wives, there could be no exemption of a man from the positive duty of this law because he was married. As we say Ubi cadit ratio, ibi idem jus.'"—Vol. i. pp. 108, 131, 260, 267; vol. ii. p. 244, 402.

I will now hasten to the examination of a notion, which I fear is too common among us, and on which what is usually said and thought on the subject of a plurality of wives, is for the most part built; I mean that of representig Christ as appearing in the world as "a new lawgiver, who was to introduce a more pure and perfect system of morality than that of the law which was given by Moses." This horrible blasphemy against the holiness and perfection of God's law, as well as against the truth of Christ, who declared that He came not to destroy the law, but to fulfil it—this utter contradiction both of the law and the Gospel—was the foundation on which the heretic Socinus built all his other abominable errors.

Christ most solemnly declared—that heaven and earth could sooner pass, than one jot or tittle pass from the law. Think not, said He, that I am come to destroy the law or the prophets; I am not come to destroy, but to fulfil. So far from abrogating the law, or rule of life, which had been delivered by the hand of Moses, or setting up a new law in opposition to it—He came into the world to be subject to it in all things, and so to fulfil the whole righteousness of it (Matt. 3, 15). To magnify and make it honourable (Is. 13, 21), even by his obedience unto death. Speaking in the spirit of prophecy (Ps. 40, 8), He says, Lo, I come; in the volume of the book it is written of me—I delight to do thy will, O my God; yea, Thy law is within my heart. And in His public ministry, how uniformly doth He speak the same thing?

If we attend to our Saviour's preaching, and especially to that heavenly discourse delivered from the Mount, we shall find him a most zealous advocate for the law of God, as delivered by Moses. We shall find Him stripping it of the false glosses by which the Jewish rabbies had obscured or perverted its meaning, and restoring it to that purity and spirituality by which it reacheth even to the thoughts and intents of the heart. For instance, when He is about to enter upon a faithful exposition of the moral law, lest his hearers should imagine that what He was about to say was contrary to the law of the Old Testament, being so different from the teaching of the Scribes and Pharisees, He prefaces his discourse with those remarkable words (Matt. 5, 17-20). Think not that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfil; for verily I say unto you, till heaven and earth pass away, one jot or one tittle shall not pass from the law, till all be fulfilled.

Let us take a nearer and more critical view of those passages of the Gospels, in which Christ is supposed to condemn the plurality of wives as an adultery. The first which I shall take notice of, as introductory to the rest, is Matt. 5, 31, 32. It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement. But I say unto you, that whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery, and whosoever shall marry her that is divorced, committeth adultery.

[TO BE CONTINUED.]

GEORGE FRANCIS TRAIN AT SALT LAKE CITY.

GEO. F. TRAIN, the irrepressible, on the evenings of August 30 and 31, delivered the "187th and 188th of his series of 600 lectures" in the Theatre, Salt Lake City. A few extracts from those two lectures, as published in the *Deseret News*, may prove acceptable to our readers.

Referring to President Young and the U.P. railroad, Mr. Train said :—

"I am very glad to have met your President. For many a long year I have been desirous of seeing the President of this very wonderful institution here in Utah. In 1863, Dec. 2d, I telegraphed to Utah, inviting President Brigham Young to be present at the banquet when I broke ground for the Pacific railroad. I was astonished to get a reply that very night cheering us on, and saying he would do all he could to build the Pacific railroad. I am very sorry he has done so much, as our people have not paid promptly and I am highly ashamed of them."

Mr. Train referred to the principle of sustaining each other, now being practically carried out in Utah, and said it was the grandest system ever introduced, and that he wanted to do for the whole country what Brigham Young was doing for Utah. The American people were the most corrupt on the face of the globe, and Utah is the only place in which lawyers, doctors, and clergymen cannot thrive, and where you cannot find gamblers, drunkards, and prostitutes. While he was opposed to England sending her manufactured goods to this country, he liked to see the English people come with their brains, genius, and knowledge to put up factories, as he was glad to see the people of Utah were doing ; and if they continued with their co-operative system, they would soon be able to supply a million people in the surrounding Territories.

From his lecture upon "The Doctor, Lawyer, and Clergyman," we make the following pithy extracts :—

"One thing more I would like to know, and that is, is a doctor a better man than a lawyer or clergyman ? Has he not the same desires and passions as other men have ? Yet, according to the rules of our society in the East, every woman in the country must have a man-doctor, and he is allowed to go into the bedrooms of our wives, daughters, sisters, or mothers, and stay there all day if he likes; while we are shivering out in the cold. I would like to know why this is allowed, therefore I advocate woman suffrage, that we may have woman doctors there as you have here. In the East the people are being destroyed by the instruments of the doctors ; thank God such a thing as a speculum is not known in Utah ! Another thing I am glad to learn—that in your dispensation such a thing as syphilis or scrofula is unknown among the rising generation ; but in the East, under our system of civilization, we are rotting off with those diseases in every city.

"The clergymen, I say again, instead of attacking the evils that are so fearfully prevalent in society, preach the dull, dead dogmas of the past. Why, I do more real preaching, in one of my lectures, when assailing the evils produced by the traffic in whisky and tobacco, than all the pulpits in the East in a year ; and, of course, I damage their trade, and they call me names, for it will not do to have a man practice what he preaches. I want them, in their preaching, to talk in this style : 'Brother Jones, I really wish you would shut up that grog shop, for I think it is a horrible thing. I know women and children who have been starving through your accursed traffic, and if you do not stop it they will soon be in their graves, starved to death. You are setting a terrible example before the people.' Or, I wish them to say, 'Brother Robinson, I wish you to shut up that gambling den, and stop playing 'poker' all day on Sunday, you are ruining young men.' Or, again, 'Sister Johnson, I advise you to get married, it will improve the morals of the place, and set a better example.' But instead of doing this, and setting their faces against evils that exist on every hand,

the clergymen go back to Peter, Judas, or something of that kind, and not take the right path to improve mankind.

"There are thirteen hundred millions of people in the world, out of which only three hundred millions are called Christians—probably two millions of Catholics, the remainder Protestants. I want to know something of the Protestants about religion; they refer me to that old harlot Henry VIII., who, because the Pope refused to allow him to carry out his ideas in matrimonial affairs, established a religion of his own—the Protestant faith. I go to the Catholics and they tell me they got their religion from the Jews, and if I go to the Jews they say they are not ready to answer. The Saviour was a Jew and his mother a Jewess, and I find half the Christian world worshipping a Jew, and the other half a Jewess. But how about the other thousand millions? Are they all to perish? I cannot imagine any such thing. I travelled to China, after visiting the Islands of the East India Archipelago, and in China I saw five hundred millions of people. I said to them—'Will you be kind enough to tell me about your religion?' I found that they knew nothing about Protestants, Catholics, Methodists, Presbyterians, Universalists, or any of the orthodox parties of Christendom, nor even about my grandfather, the Rev. George Pickering, a prominent man among the Methodists in Massachusetts. Their spiritual head was Confucius, he lived six hundred years before the Christian era. He had no father, mother, uncles, or aunts, relations, or predecessors of any kind. There was a commotion among the elements, the sky opened, and Confucius made his appearance. Upon inquiry I found that the platform of their faith was the same as that of the Christians—honour thy father and thy mother, and love thy neighbour as thyself. I found there the most honest and the best educated people on the face of the globe. Five hundred millions of people who pay their debts on the first day of the year. The tea comes from far away in the interior of the country, and has been carried on a hundred and fifty years, and is sent in cases packed by Chinese, yet such is their honesty that no white merchant ever found a case deficient in weight. There, too, every child is taught to read and write. But in this Christian land, which sends missionaries to China, there are tens of thousands who never learn to read or write, and all through the land we are robbing and cheating each other. It is, 'John, have you watered the rum and tobacco and sanded the sugar?' 'Yes, sir.' 'Then come to prayers.' Or, 'have you charged that barrel of flour?' 'Yes.' 'Then charge it again before you forget it.' You can't go anywhere but you are cheated; and we have shoddy for breakfast, dinner, and tea; shoddy inside, outside, frontside, and backside, and everywhere one continual cheat, and yet we are the people who send missionaries to Christianize China.

"I come to Utah and I find that is what you are aiming at, and I am astonished to find that you have got fairly started to accomplish that task, having in your midst scarcely a doctor, lawyer, drunkard, or prostitute, except they belong to the Gentile camp. I say you have been the most outraged people on the face of the globe, and if our government dares to interfere in future with any of your notions or social relations, you must fight; that is the first thing to be done. I would like to know what that camp is there on the hill for? Are you afraid of Indians? Have you not men enough to protect yourselves from them? Yes. Then will you tell me why those men are here? They are here by the orders of the United States Government as spies on the Mormon camp, and if possible to find some screw loose in your armour that they may break you up on the earliest occasion. Now, when I go East I shall demand of General Grant the instant removal of that camp. So far as the rest of the Gentiles are concerned, you carry out your co-operative policy and they will go with their tails between their legs very rapidly. The only mistake you have made is in not carrying out your plans sooner, and letting them get so much headway. But your co-operation system is a gigantic affair, and will yet accomplish all you desire to

accomplish by it, if you are faithful in carrying it out. There is nothing like association; it is a great natural law. Animals go in herds, fish in shoals, birds in flocks and insects in swarms. Sand by sand the mountains are made, drop by drop the ocean, tree by tree the forest, and so by association, man by man and woman by woman, you build up a gigantic faith like that of the people of Utah.

"I am satisfied that the ill-feeling and outrages to which the Mormon people have been subjected, are caused by envy and jealousy. I know the people in the East hoped that the Pacific railroad would bring in such a herd of "roughs" that they would carry off your women or break you up. That was the impression, and that was one of the principal reasons why they voted so readily to have it constructed. But for once I shall not be at all surprised to see the biter bit, for I believe that you are now more powerful and will be more secluded than ever. And let me say this, your danger is all over, you will have no more trouble, because you cannot have any trouble when I am with you. You must bear in mind that I have no ax to grind in Utah among the Mormons. I don't want to make any money of you. I am independent of you, and if I saw any faults I would tell you of them; but I do not. As I said the other night, all over the country I have more power in directing public opinion than any other five hundred men in this nation. Therefore I say I have no ax to grind. You are a Territory; you can't vote; and even if you could I do not depend upon three or four electoral votes to make me President of the United States. You can see, therefore, that I do not come here to soft-soap you, but to tell you the truth.

"I did a very singular thing yesterday, when presented to your President. In fact, I did not come here to see you, I came to see Brigham. I asked Mr. Clawson to present me to the President, and he made an appointment to do so, and I supposed I should have a private interview. But instead of that I was introduced to President Smith, Mr. Cannon, Colonel Little, and several other gentlemen there, and I was waiting to see the President. Pretty soon, a Mr. Young came out and I was introduced to him; and soon after another Mr. Young was introduced to me. He said, 'There are five brothers of us here,' and made some remarks, and I was busy with an argument with Mr. Smith and did not hear the gentlemen who introduced me say, 'This is the President,' and it was a considerable time before I became aware that he was the President. He sat there so modest and unassuming that I could not believe he was the President. But I say that a man, who has done what he has done, in pioneering this great Order over these mountains, ought to put on more airs. I told him so distinctly, and I also told him that he had more organizing brains than any man I had ever met with, although, I observed, I did not recognize him. O, said he, rather sarcastically, it was only the name, Mr. Train, there is nothing in my appearance that would cause you to recognize me as the man. Said I, now I recognize you phrenologically, psychologically, physiologically, and every other way.

"Well, I came to your city, I found a new religion. I say it is marvellous; it is a wonderful thing for that man to come here and open a desert with irrigation, with nothing but the light of Heaven in the day time and frosts at night; and succeeding, without making any mistakes, in founding a great community like this, he has exhibited the highest order of intellect and statesmanship; and if he will only accept my invitation, when I am President of the United States, I would like him to have a seat in my Cabinet.

"I have been over this city to-day, and am much indebted to Mr. George A. Smith for taking me to the Tabernacle, Historian's Office, City Hall, and other places, and I am delighted to find that, in this great city there is no Democratic Club, nor Union League; and I hope there is neither Odd Fellows' nor Freemasons' Lodge. I have found a city so different from anything I have found anywhere else on the face of the globe! They do not use the speculum; they do not have gambling dens. I am sorry you have licensed one; but I learn that you have done that to hedge off the Gentiles. I

say it is so gratifying to me to go over a city where there is not a single loafer or drunkard; but where everybody is busy. I was in three Mormon houses to-day, and saw carpets and coverlids made by the wives. And I am told that you are all busy and have plenty to do. Since I have been here I have not heard any profane swearing.

"It chills my heart to hear the Blessed Supreme
Rudely appealed to on every trifling theme;
Maintain your rank, vulgarity despise,
Swearing is neither brave, polite, nor wise."

"In the East, in our Christian society, where there are so many churches, you constantly hear the brutal oath. I often think that if the ladies were to adopt the same style of language that the gentlemen use in this respect, it might have a tendency to cure some of them. I can not see that it is any worse for the wife to use vulgar language than for the husband. I would like to know how it is that men can break all the laws of their religion! You know, we may rob, cheat, lie, and run away with another man's wife, and if we will only repent of it, in half an hour after, by paying the preacher, we may sit in the first pew in the church.

"For once I have got to a country where you do not pay the preacher; this is the only place I was ever in where preaching was not a speculation. If it be a speculation with Mr. Young, with regard to carrying on commerce, thank God that we have got a speculator in the pulpit, who has organized a system here in which profanity and drunkenness are not allowed. Of course there are black sheep in every flock; apostates have existed from the days of Judas Iscariot. But I maintain you have been misrepresented and outraged. In the East they are commencing a raid upon you; it is going to be done by the press. When Colfax, Richardson, Bowles, and Bross came out here they calculated to write you down. There was a systematic plan to break up the Mormon camp, in order to cover up their own sins. I saw that they intended to divide up Utah. I got hold of a speech made by Mr. Hooper. I took some of the valuable points of that speech and sent them forth to the world, and in less than thirty days they were before a hundred millions of people. They saw my name to it and Congress halted, because they knew that I represented a million fighting men, and rather than have the Irish fooled I will organize a mob, a riot, or anything else, because I will not have any more of these swindling, bigoted, puritanical attacks like those on the Catholics in former days. I saw that this was their plan; they intended to break you up. I knew no Mormons; I had only heard of their remarkable faith, and I saw they were trying to carry out my moral programme. I said it is a matter of envy. They were under the impression that you were overflowing with money, and they wanted to come out and rob you of it. I maintain that the first war against you was gotten up to get money out of the United States Treasury. It cost the country fourteen millions of money. The Pacific Railroad is built now, and that is your salvation; you will have no more trouble. What you have to do now is to pass a bill in to your Governor for your co-operative societies. You have the same right to any law and to have any societies here that they have in any other State. If he don't pass that bill, let me know; that's all. But I rather like your Governor; I think he is a brick. I believe he is one of the cold water army, and I believe wants to aid you in carrying out your grand temperance and reformation movement throughout the world.

"I simply say, now, I want you to organize a State; I do not want any more delay about it. Send your proper credentials; let Mr. Hooper go to Washington, and if he wants any assistance let him call on me. I want you to be a State. I want to see Brigham Young and Mr. Smith, or any two members of your community you have a mind to send, in the United States Senate. They have as much right there as members of any of the recognised orthodox bodies, either Methodists, Baptists, Presbyterians, or Episcopalians. You have been rebuffed long enough. I ask what they can find against you? Not a single point. They would like to do so, but have sought in vain. When your gallant band of pioneers started to

come out here, they said these men are traitors and disloyal, we will call upon them for five hundred men. In an hour these men were furnished, went to Mexico, and fought the battles of our country. During the days of the Southern Confederacy they said the Mormons are a secession camp, and they sent out regiments to watch you to see if there was any danger. But you still proved your loyalty. What right has Nevada in the Senate, a disloyal State and nothing but treason from first to last, who talks about greenbacks and loyalty, and repudiates the national debt? What right has she, I say, with her two senators owned by the Bank of California, to be in the Senate of the United States?"

Mr. Train then congratulated the Mormons on the fact that they had given the women of the Territory the suffrage, they having the right as well as the men to vote for the Church authorities.

Mr. Train's peroration was very eloquent. While delivering it, he warmly congratulated his hearers on the work they had performed, and upon the bright prospects before them; and though barriers, seemingly insurmountable, might oppose the progress of truth and reform, success invariably crowned the efforts of all laborious and faithful workers.

The *Deseret News*, in commenting upon the lectures, says:—

"Though we knew of the plot that was being arranged by our enemies to have a combined attack of the press, of public lecturers, and of the pulpit upon us in order to create a public opinion throughout the nation adverse to us, we were scarcely prepared to have Mr. Train reveal it with such charming frankness during his second lecture. The expression used by a prominent journalist in speaking about this plot was 'to stink us out.' The press was to open upon us, lecturers were to bespatter us and the pulpit was to denounce and hold us up to execration. This is the manner in which they endeavoured 'to stink us out' when the Buchanan war was originated. We were exceedingly pleased at Mr. Train's lecture to see among the audience some of the poor, miserable tools who are being used here in this 'stinking out' process. They hear the truth very plainly told when they come to listen to our public speakers, and they get terribly enraged about it, and can only relieve themselves by writing infamous lies about affairs here. But here was a man, to use his own language, right from the midst of the 'Gentile camp,' who was telling their secrets in a most reckless manner, and telling them, too, to the very people from whom they were to be kept profoundly secret! No wonder they looked at him with blank amazement and chagrin. They were the most angry, chopfallen specimens of humanity we have seen for some time. A few succeeded in sitting through the lecture; but it was too strong for several, and they incontinently left. We have heard it stated that some of these individuals got together at the Hotel on the eve of the lecturer's departure with the design to give him some manifestation of their disapproval, such as throwing eggs at him, before he left. But if they had any such intention, the presence of the police or some other cause, prompted them to think better of it.

"It is probable their disgust will find vent, and we shall be surprised if the howls in the papers which publish their falsehoods do not give evidence of the severity of the castigation which they received from Mr. Train. Mr. Train did that in his lecture here, which, if followed up, will test his courage as it never has been tested—he told the truth about President Young and the people of Utah. To follow this up he will need more nerve and a greater indifference to popularity than have been required by him in the past. A man may assail the vices and ridicule the follies of the age, and though the truths he tells may be unpalatable to many, yet he may be, to a certain extent, popular. But let him tell the truth about the Latter-day Saints, and their conduct, and especially if he draw a contrast between them and their accusers, and all hell will be aroused against him. Every influence—the press, the telegraph, the rostrum and the pulpit—will be brought into operation to 'stink him out,' and if he flinch not, he will prove that he is a man of exceeding honesty and pluck."

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

WEDNESDAY, SEPTEMBER 29, 1869.

DECEASE OF ELDER EZRA T. BENSON.

—o—

(*From the Deseret News, September* 4.)

At about eight o'clock last evening, while the telegram from Elder John Sharp, now in Boston, relative to the settlement of the U.P.R.R. indebtedness, was being talked over in President Young's office, and all rejoicing over the news, another telegram was handed to President Young from Elder Franklin D. Richards, dated Ogden, which abruptly changed the current of the thoughts and cast deep sadness and gloom over the entire circle. The despatch read as follows:—

Ogden, 3.

President B. Young:

Brother Ezra T. Benson arrived here to-day, and about 7 p.m., while doctoring his sick horse, he dropped down suddenly and to all appearance dead. If you will please keep the office open a short time I will inform you of resuscitation if possible.

It was hoped that resuscitation would be found possible, for no one was prepared to hear of the death of a man, so healthy and active and so likely to live to a very good old age as Elder Benson. But not many minutes had elapsed before another dispatch from Elder Richards conveyed the startling intelligence that Elder Benson was DEAD, and that the mournful tidings had been telegraphed to Bishop Maughan, of Logan, to break the sad news to the family of Elder Benson, and also to obtain directions respecting the disposal of the corpse.

An event more unexpected than this could not have occurred. Had our community been told that one of the Twelve Apostles had died, without the name of the deceased being mentioned, and they had been asked to say who it was, they would probably have mentioned Ezra T. Benson among the last. He was so hale and vigorous and full of energy, that his prospects for life seemed excellent. Brother Benson was associated with brothers Lorin Farr and Chauncey W. West in a large contract for the grading of the Central Pacific Railroad. The obligations which rested upon him connected with this work, in consequence of not being able to obtain a settlement with the C. P. R. R., have caused him considerable anxiety. His visit to Ogden was doubtless connected with this business. We telegraphed this morning to Bishop C. W. West, of Ogden, to obtain from him all the particulars of this sad occurrence, and received from him the following dispatch:—

Ogden, September 4.

Brother Benson, accompanied by brother Crocket left Logan on Thursday late in the afternoon, and came to Wellsville and stopped for the night. On

Friday morning he left Wellsville and came on to Brigham City, and dined at brother Lorenzo Snow's. In the afternoon he came to Ogden, but before getting there one of his horses was taken with colic. He arrived at President Farr's at about six o'clock in the evening, and was assisted to unhitch his team, which was put in brother Farr's barn. The sick horse appeared to be very much distressed; he bled it himself, and after doing all he could for it, he lifted a little boy on it to walk it around for exercise. He then left the barn with brother Crockett and father Ephraim Turner to go to brother Parr's house, and while on his way he fell on his right side, his head to the north. As he fell he struck brother Turner on the leg. After falling he turned on his back and breathed about four times, when pulsation ceased. This was at seven o'clock p.m. Judge Aaron F. Farr was immediately on the ground, and, with others, applied many restoratives; but they all proved unavailing. His body was then conveyed to President Farr's house, properly laid out, and put in a coffin, in which it was forwarded to his family at Logan, leaving here at a quarter-past one a.m., a suitable guard accompanying.

Brother Crockett said that on the way to Ogden he seemed to enjoy life as well as he ever did, and talked encouragingly of his future prospects. At the time of brother Benson's arrival at President Farr's, Presidents Richards and Farr and myself were attending a pic-nic party of the Female Relief Society of Weber County, at a grove about one mile from President Farr's.

I am, yours truly, CHAUNCEY W. WEST.

Ezra Taft Benson was born on the 22nd of February, 1811, in Mendon, Worcester County, Massachusetts. He was the first son of John and Chloe Benson. His father was a farmer and a very industrious man—a quality which his son inherited—and Ezra T. lived with him helping him on the farm until he was sixteen years old. He then went to live with his sister and her husband, who were keeping a hotel in the centre of the town of Uxbridge. He remained with them three years. His grandfather Benson was also a farmer, and while engaged at work in the field he fell and suddenly died. It is remarkable that the grandfather and the grandson should both die so suddenly and under such similar circumstances.

At the death of his grandfather by the request of his grandmother he went and took charge of the farm.

When twenty years old he married Pamelia, the daughter of Jonathan H. and Lucina Andrus, of Northbridge, Worcester Co., Massachusetts. In 1832 he moved from the farm and bought out his brother-in-law, the hotel-keeper, and kept the house about two years. In this business he made considerable money, which he invested in hiring a cotton mill and commencing, with his wife's brother, the manufacture of cotton in the town of Holland, Mass. Through a combination of causes, over which he had no control, he lost money in this business and retired from it, and took an hotel in the same town. He was also appointed postmaster. Though he made money in this business he could not be content; he had a desire to visit the West. In the spring of 1837 he and his family started. While in Philadelphia he made the acquaintance of a gentleman who spoke discouragingly about the West, and persuaded him to go to the town of Salem, and he would assist him to go into business. He remained in this place one year, and though his neighbours offered to render him any assistance he might need to establish himself in business he still yearned for the West, and he started in that direction. He touched at St.

Louis, obtained a small stock of goods, and then went up the Illinois River, not knowing where he should land. But while on the river he made the acquaintance of a man, who proved to be his father's cousin. He was living at Griggsville, Illinois, and at that town he concluded to stop. But he did not remain long there. He moved to Lexington, in the same State, and afterwards to the mouth of the Little Blue, where he and a man by the name of Isaac Hill laid out a town and called it Pike. Here he built himself a dwelling-house and a warehouse. But the place was sickly, and he was restless. In conversation with the writer of this brief sketch in relation to these days, he said that he felt that the Lord was preparing him for the future which awaited him, and he afterwards could understand why he could not feel contented in the various places where he visited, and where, so far as worldly prospects were concerned, he had every opportunity of doing well.

He heard of Quincy, Illinois, and he was led to go there in search of a home. This was early in 1839. At Quincy he met with the Latter-day Saints, who had just been driven out of Missouri by mob violence. He heard they were a very peculiar people; yet, in listening to the preaching of their Elders, and in conversation with themselves, he found them very agreeable. He boarded during the winter with a family of Latter-day Saints, and formed a high opinion of them. In the spring of 1840 he secured two acres of land in the town, fenced it in, and built a house upon it. During this time he still associated with the Latter-day Saints, and his sympathies were much moved towards them, and he held conversations with them about their principles. A debate was held in Quincy between the Latter-day Saints and Dr. Nelson, who was opposed to them, at which the Prophet Joseph was present. From this debate he became convinced that the Latter-day Saints were believers in and observers of the truths of the Bible. Though pleased that the Saints had come off victorious, he had no idea at that time that he would ever become one himself, yet their principles were the chief topic of conversation with himself and family and neighbours, and he and his wife attended their meetings. His wife was the first to avow her belief in the doctrines, and when the word went out that they were believers in what was called "Mormonism" a strong effort was made to get him to join a sectarian church. Elders Orson Hyde and John E. Page visited Quincy about this time, having started on the mission to Jerusalem to which they had been appointed. Their preaching seemed to have the effect to remove whatever doubts there were remaining, and himself and wife were baptized by the President of the Quincy branch, July 19, 1840.

In the fall he went to the Conference at Nauvoo, and was ordained an Elder. After his return to Quincy he was visited by President Hyrum Smith, who ordained him a High Priest, and appointed him to be second counsellor to the President of the Stake, which he had organized there. About the first of April, 1841, he moved to Nauvoo. He bought a lot, fenced and improved it, and built a log house upon it. On the 1st of June, 1842, he started on a mission to the Eastern States, where he remained until the fall of 1843. He returned and remained until the first of May, 1844, when he again started east in company with Elder John Pack. When the news of the death of Joseph, the Prophet, reached them, they returned. That fall he was called to be a member of the

High Council, and in December of that year was again sent East on a mission. He presided over the Boston Conference until the beginning of May, when he was counselled to gather up all the Saints who could go and move them out to Nauvoo. This was in 1845. The remainder of that summer and fall he worked on the Temple; and at night frequently stood guard to keep off the mob. He moved out of Nauvoo with his family in the first company. He was appointed a Counseller to Father William Huntingdon at Mount Pisgah. While at this place he received a letter from President Young informing him of his appointment to the Quorum of the Twelve in the stead of John E. Page. He moved up to the main camp at Council Bluffs, where he was ordained to the Apostleship. He shortly afterwards was sent east on a mission, from which he returned November 27, 1846. The next spring he accompanied President Young as one of the pioneers to this valley, and after their arrival here he was sent back to meet the companies which were coming on, to inform them that a place of settlement had been found. After he met the companies he returned to the Valley, and then started back to Winter Quarters with the pioneers. Another mission East had to be performed, and he left the camp about the last day of 1847, and was absent several months. Upon his return he was appointed to preside in Pottawattamie County, Iowa, being associated with President Orson Hyde and George A. Smith. In 1849, in company with President Smith, he moved to the Valley. He was dangerously sick on the road, and was not expected to live; but the camp fasted and prayed, and he recovered. In 1851 he left the Valley on a mission to Pottawatamie County, to gather up the Saints, and returned in August, 1852. In 1856 he was appointed a mission to Europe, and with Elder Orson Pratt, presided over the British mission until the fall of 1857, when he returned home. In 1860 he was appointed to preside in Cache Valley, at which point he has continued to reside ever since. Besides performing these missions Elder Benson has filled many important positions at home. He was a member of the Legislature of the Provisional State of Deseret, previous to the organization of the Territory; was a member of the Territorial House of Representatives for several sessions, and for the past ten years has been elected to the Territorial Council every term.

[With Elder Lorenzo Snow, and accompanied by Elders Joseph F. Smith and Wm. W. Cluff, he went on a mission to the Sandwich Islands, in 1864-5, and the boat in which they were landing at the islands having capsized, Brothers Benson and Snow were almost miraculously saved from drowning, Brother Snow being in a death-like and insensible condition for some time, and Brother Benson nearly in a similar state. Having successfully performed their mission they returned to Utah, this being the last time he left the Territory.—*S. L. Telegraph.*]

This brief epitome of his labours gives an idea of the energy, activity, and industry of the man whose loss we this day deplore. He never hesitated when work was to be performed, and never suffered an opportunity of traveling with President Young in visiting the settlements to escape him. He has had no lingering sickness, and though the suddenness of his departure will doubtless be a severe shock to his family and friends, it is such a departure as we do not

think he would have shrunk from contemplating. It would have suited his nature better to have known that he would die in the harness, than to linger through a period of inaction and decrepitude.

Elders Brigham Young, jun., and Joseph F. Smith have gone to Logan to be present at the funeral obsequies, which are appointed for 1 p.m. to-morrow. They will probably be accompanied by Elder Lorenzo Snow from Brigham City.

We deeply sympathise with the bereaved family of the lamented deceased. The loss is theirs. Of his happiness there is no doubt. A man so faithful and true will receive a glorious reward. He has fought the good fight; he has finished his course; he has kept the faith, and there is laid up for him a crown of righteousness, which the Lord, the righteous Judge, shall give him in the day of reward. Elder Benson's family have the sympathy and prayers of a great people in their behalf, and the Lord, whom the beloved departed served, will most assuredly comfort, console, and help them in the midst of this their deep affliction.

Funeral of Elder E. T. Benson.—We have received the following particulars of the funeral of Elder Ezra T. Benson, by the Deseret Telegraph line:—

Logan, Sept. 6.

Editor Deseret News:—The remains of Elder Benson reached this city at a quarter past one on Saturday afternoon. At one o'clock yesterday the corpse was borne to the bowery by the Bishops of Cache Valley, preceded by a military escort, including General Benson's staff, and followed by his family, Elders Lorenzo Snow, Franklin D. Richards, Brigham Young, jun., and Joseph F. Smith of the Quorum of the Twelve Apostles, and a large concourse of people. A congregation estimated at four thousand, including thirteen bishops, assembled in the bowery. All the members of the Twelve present addressed the meeting. They spoke encouragingly respecting the past labours of Elder Benson, and added much good instruction to the living. At four o'clock the procession was formed to accompany the remains of Elder Benson to his resting place, in the following order:—First, martial band, next, a company of one hundred infantry, then, the brass band, followed by a company of one hundred cavalry, next, Col. Crockett and staff, Gen. Benson's horse and military equipments and his staff, then his family and mourners, the members of the quorum of the Twelve Apostles, bishops and citizens. Nearly two hundred carriages and other conveyances followed to the cemetery. The flags were at half mast throughout the county. Peter Maughan.

The Southern States.—Elder Joseph Mathews, on a mission to the Southern States, U.S., as we learn by the *Deseret News*, writes to his friends at Santaquin, that he is labouring in Mississippi, among as kind a people as live on the earth. The calls for preaching are far more numerous than he can attend to, and a rivalry is going on among the people as to who shall have him to preach to them first. He was desirous of going among his relatives in Alabama, but the people of Mississippi, where he is labouring, desired him to stay there. There is great poverty among the people, and it is a source of grief to many that, when baptized, it will be out of the question to obtain the means to gather to Zion. The health of Elder Mathews is, at present, very feeble, he having recently had the chills and fever; but he is gaining slowly.

APPOINTMENTS.—Elder Josiah M. Ferrin is appointed President of the Leeds, Elder J. Q. Knowlton President of the Norwich, and Elder Winslow Farr President of the Kent, Conferences.

CORRESPONDENCE.

AMERICA.

Salt Lake City, U.T., Sept. 4, 1869.
President Albert Carrington.

Dear Brother,—Again we have the pleasure of writing you with a view to give you general news items, and such other matters as may occur to us.

We have constant reason to praise the Giver of all good for His manifold blessings bestowed upon His people.

Notwithstanding the malice of many enemies Zion still flourishes, and the Saints are increasing in faith and good works.

Business also continues to increase with the growth of the kingdom. We are in receipt of gratifying news from Elder John Sharp, in Boston, who telegraphs, "Amicable settlement" (with the U.P.R.R.), iron and rolling stock (for railroad between here and Ogden) will start immediately.

Business of late has been so pressing that it has seemed almost impossibl e to get away from the City for a brief respite, but we will take opportunity to visit Brigham City, and expect to start to-morrow on a short tour.

The grasshoppers have been very destructive here in some localities this season, and have deposited large quantities of eggs, boding us no good for next year, but notwithstanding these pests we are having an abundant harvest. Barley and oats are somewhat injured, and the corn severely so. Still there will be a plentiful harvest.

For the last three days my health has not been so good, though I feel very much better this morning.

The grand organ is rapidly nearing completion. It is certainly a handsome specimen of art, and is pronounced by those who visit us a perfect masterpiece.

We have cheering accounts from the Elders in the States, who report that there is considerable interest manifested in the work of the Lord in that field of labour, and our missionaries, particularly in the Southern States, are in great demand.

We are pleased with the success attending the immigration thus far, and anticipate the like favourable results for the future.

The great drain upon the people to pay for or secure their lands, and the failure of the railroad companies to settle up, has necessarily cramped the immigration, and much care and judgment are necessary to use all our means to the best advantage, but it was of vital importance that our lands should be secure.

Praying continually for your welfare, in common with all Israel, and that you may have every blessing needful for your important calling,

BRIGHAM YOUNG.

We have been permitted the use of the following extracts from a letter from Brother Joseph Hall:

Ogden, Sept. 7.

Cash is an article that has become very scarce in this Territory, and we have returned, almost entirely, to barter in our trading. The harvest has been an abundant one the present year, and produce of every kind is very low. Flour is from $3 to $3 50c. per hundred; wheat $1, barley $1, and oats 80c. per bushel; but merchandise does not come down in proportion.

The grade on the Utah Central is progressing very fast, and will soon be completed. A great many ties are laid on this end of the track, and the bridge across the Weber will soon be finished. Yesterday (6th) the "Mormons" in and around this place turned out in great numbers and commenced to build a switch at Ogden for the U.P.R.R. Our people are to build

the grade and lay the ties, the generous company will then furnish the iron and lay the rails. All right. It is expected to be completed the present week, so that the next batch of our emigrants will come direct to Ogden, instead of being left at Uintah. Our freight will also come direct to this place. Wells, Fargo, and Co. will also return here next week. This looks a little more promising for Ogden.

There has of late been considerable sickness and mortality among children in and around Ogden. It still continues. The "hoppers" have about all left us, but the flies are more numerous than I have before seen them. I have been confined to the house for several days with sickness, suffering severe pains in the back and hips. To-day is the first time I have been able to sit up since last Friday. My wife also has been very sick, but we are now both better.

Improvements still continue here, a number of new buildings are going up, and the people, both insiders and outsiders, are anticipating a future for Ogden.

AT SEA.

Steam-ship *Manhattan*, off Queenstown, 8 p.m. Sept. 23, 1869.

President Carrington.

Dear Brother,—We have had a strong head wind, nearly all our emigrants experiencing sea-sickness. Our company are organized into four wards in the usual way. I feel first rate myself, as also the brethren with me. I expect to get along all right. Got all our passengers on deck. The Saints generally remember their songs of Zion, which helps to cheer. We also have some musicians in our company, with musical instruments, and when our sea-sickness is over we shall endeavour to make our time agreeable and interesting.

With respects to yourself and Brother Carlson, with all co-labourers in the love of the Gospel,

I remain, yours,

JOSEPH LAWSON.

Steam-ship *Manhattan*, off Queenstown, 8 p.m. September 23, 1869.

President Carrington.

Dear Brother,—As the tug will be alongside in a few minutes, I hasten to "report progress."

Up to the present we have had a strong head wind, though the sea is moderately smooth. About nine-tenths of our passengers are sea-sick, and the other tenth are singing the songs of Zion. Brothers Dye and King have been "discharging cargo" pretty freely all the morning, and Brother Lawson has just ascertained that he and his dinner cannot agree, and they are now going through with the ceremony of separation. Up to the present I remain *compos mentis*, and my appetite is ferocious.

We organized the company into four wards last night, and appointed a good many over each ward, to look after the sick, see that order and cleanliness are maintained, &c. The officers of the ship are very gentlemanly and obliging, and grant us many little indulgences, which tend greatly to promote the comfort of the passengers, all of whom seem perfectly satisfied with the arrangements which have been made, and, with the exception of sea-sickness, are in excellent spirits; in fact, we have yet to find the first cause for complaint.

With kind love to yourself and the Saints, in which the brethren and all the Saints on board join me,

I remain,

Your Brother in the Gospel,

A. E. HYDE.

UTAH NEWS.

—o—

We glean the following from the *Deseret News* to Sept. 9:—

A distinguished party of gentlemen and ladies from Cincinnati visited Salt Lake City, on their way to Chicago.

The Theatre reopened with the Captain of the Vulture; Miss Annie Lockhart and the stock company. Neil Warner the tragedian, was engaged to appear.

The indignation mass meeting on railroad and other matters, resolved to be held at Salt Lake City on Sept. 6, was postponed.

The First Presidency, accompanied by several Elders, started Sept. 9 for Box Elder county. The intention of President Young was to hold meetings at Brigham City on Saturday and Sunday, and return home on Monday.

On the evening of Sept. 4, the Regency of the University of Deseret met at the Historian's Office. Amongst other business transacted it was determined to establish a model school in the building fronting the south gate of the Temple Block, for pupils not sufficiently advanced to enter the University courses. R. L. Campbell was appointed a committee to solicit local aid and support for the institution, also means to procure fuller sets of mathematical, chemical, and philosophical apparatus. It was decided to issue a circular, asking Elders and others at home and abroad to collect curiosities and specimens of art and nature, donate books to the library of the University, etc. The city had donated $700 for the above purposes.

The Powell expedition, concerning the supposed loss of which there was so much excitement a few weeks since, arrived safe at the mouth of the Rio Virgen, on the Colorado river, Aug. 30. Major J. W. Powell himself had arrived at St. George in good health, and expected to reach Salt Lake City, *en route* to his home East, in a few days. It is interesting to know that all that was necessary to the success of the expedition was saved at the time the boat was lost, of which accident mention has been made in previous communications from him, and that his trip has been a successful one. The Colorado River has now received a thorough exploration. Lieutenant Ives explored the river up to about the point where Major Powell landed, and the Major has doubtless given it a thorough examination from the place where he launched upon its waters.

SUMMARY OF NEWS.

—o—

The United States Secretary of War, Mr. J. A. Rawlins, died Sept. 6.

Canterbury, New Zealand, has been startled by several severe shocks of earthquake.

Peru has recognized the independence of Cuba. But that does'nt make much difference.

Mr. James O'Connell, only surviving brother of the immortal Dan. O'Connell, has been offered a baronetcy.

It is understood that the Duke of Cambridge has the gout in the knees. Princes and kings are not exempt.

The Lydia Thompson troupe of Eve-like "blonde burlesquers" cleared 75,000 dollars in 45 representations in New York. They have gone to Philadelphia, the sober people of which place are much exercised thereat.

At Koningsberg, Prussia, Sept. 13, during the visit of the King, a great crowd assembled on one of the bridges over the river. The railings gave way, and 24 persons, some of them of high rank, were drowned.

Australia is still in luck. A considerable number of diamonds and other precious stones have been found at Mudgee, New South Wales, a new discovery of rich copper ore has been made at Ballarat, and a number of fine pearls have been found near Nicol Bay, Western Australia.

The Dean of Carlisle (Dr. Close). alluding incidentally to the disestablishment and disendowment of the Irish Church, said he regarded it as a great calamity; and he believed before God a great national sin had been committed in casting aside and tearing from the British Crown one of the most glorious emblems of harmony and love—the Irish Church.

In every industry, the rich are growing richer and the poor poorer. This giving to him who hath, and taking away from him who hath not even that he hath, is certain to bring about fundamental social changes even more important than its economical effects. We may regret this or rejoice at it as we choose, but it is foolish to blink it and impossible to deny it.—*New York World.*